CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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CORONATION OF THE UNIVERSE.

BY REV. U. CLARKE.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

THE mind can fix upon no scenes sublimer than those here called up to the spiritual vision. We are listening to the prayer of Jesus, as he kneels on the banks of the "sweet flowing Cedron," and the voice of his soul mingles with the melody of the stream. No one shall listen to the holy breathings of that prayer, without feeling that the divinest spirit holds communion with the glorified petitioner. It has been questioned whether the Savior in his prayer ever embraced the entire world. But the very opening of this petition ends all questioning. Jesus lifted up his eyes to Heaven, and said Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as "*thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him.*" He prays then for the disciple-band whom he is about to leave,—and then for those who may afterwards believe through the witness of the disciples,—and, lastly, for all whom the Father had given him. "I will that they also whom thou hast given me." We begin then, with the proposition, that the entire race is to be considered as the moral inheritance of Christ. He is termed the *head of every man* and the *heir of all things.* In the prophets, he is granted a government with no limit to its increase, and a kingdom whose sceptre should hold dominion over the provinces of humanity. David allows the heathen and the uttermost parts of the earth for his possession, and all nations and kings the subjects of his moral majesty. And the testimony of the New Covenant is that, "The Father loveth the Son, and hath given all things into his hands." Giving himself in ransom for all,—*above all he becomes exalted by the Father,* and in the delegated authority of his kingdom holds an acknowledged dominion over the entire world of intelligence.

2. We follow then with the proposition, that all shall finally become recognized, received, accepted and regenerated in the glory of the Divine. "All that the Father giveth to me, shall come to me,—of *all* which he hath given me, I shall lose nothing. "And I, if I be lifted up from the earth, will draw *all men* unto me." "In his name every knee shall bow and tongue confess to the glory of God." "All things in Heaven and in earth shall be gathered together in Christ." "In Christ shall all be made alive." But to multiply passages of this familiar character is unnecessary. No evidence can become more explicit than that which assures us that the agency of Christ shall achieve a triumph over his own universal possessions. The mission that contemplated nothing short of the whole race, was purposed with infinite means in view to overcome all intervening obstacles, and can never fail of entire accomplishment. When Heaven counselled and sent forth the Legate of the skies, complete moral power was given to subdue all subordinate authority and power, and to bring the millions home within the reach of all-regenerating influences. Hear, then, the petition of the Anointed himself: "Thou O Father, hast given me power over all, and I will that they whom thou hast given me, be with me where I am." And shall that petition, gushing with fervent earnestness from the bleeding bosom of the Son of God, in the Father's name and the Father's will, go forever unanswered, and millions of the Christ-given and the Christ-ransomed forever wander in realms of wo, and never come home to the divine presence? "*Thou hearest me always,*" was the assurance; and that prayer, so vast in sympathy, so deep in moving eloquence, so amazing in benevolent yearnings, shall never go unanswered.

3. In natural succession, then, we conclude with the proposition that the ultimate gathering of all spirits shall result in universal regeneration and felicity. Thus far we have the assurance that all are viewed as the moral possession of Christ, and all shall come within the presence of his divine influence; and it now remains to be learned, what effects must follow the introduction of the human soul into the presence of the ascended Son of God. We may here start no questions of curiosity in reference to the personal appearance of the risen Redeemer, or in reference to his glorious dwelling-place—or in reference to the personality of God and the location of Heaven. It is sufficient for us now to know that God is a spirit of light, of love, of intelligence—limitless in presence and infinite in glory, stupendous in greatness and immeasurable in majesty. And when we attempt to conceive Jesus as the brightness of the Father's glory and the express image of his person, dwelling in that presence where there is fulness of joy, and standing at that right hand where there are pleasures forevermore, the spiritual imagination is lost in amazement and the admiring soul melts beneath the divine radiance. And we ask, shall it be that man will stand there on the morning of immortality, and behold the revelation? "Father, I will that they also whom thou hast given me, may be with me where I am, *that they may behold my glory which thou hast given me.*"

With the Christian theorist, I need not labor to prove that the entire race of human souls, in the resurrection of Christ, shall be raised to a state of glory, of honor of incorruption and immortality. The earthly image shall be changed for the heavenly,—the body of carnality, for the body spiritual—the world, with its lusts and allurements and wants and woes for the realm of incorruptible life. Neither nature nor philosophy nor Revelation will allow us to conceive it either probable or possible for man to carry with him into the eternal world of spirit, all those conditions of evil which belong most pe-

culiarly to the present state. The future is a higher, a holier, a spiritual, an immortal existence. We now see through a glass darkly—but then and there we shall see face to face. The veil is over the earth now, and the brightest glories are unseen. But, "God shall destroy the covering cast over all people, and the veil that is spread over all nations." "And the glory of the Lord shall be revealed, and all shall see it together." "All nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy name forever." They shall come up throng after throng, from the low regions of earth and the tomb, the long lost and wandering myriads for whom a Jesus prayed and died and ascended; and the glorified Son pointing with rapture to the gathered legions of immortal life, shall exclaim: "Behold, Father, I and the children whom thou hast given me."

We may regard the condotion of man in the spiritual world as under his control no more than the circumstances of the present. We have no agency in our birth into the present state, no will in regard to how or when or where we are born. And we have no agency in controlling our birth into immortality. The body of dust shall return to the earth as it was, and the spirit to God who gave it. A divine relationship draws home the human spirit to the presence of the Father, the presence of the glorified Elder Brother, and the companionship of angelic intelligences. And in that glorious presence, shall man remain dark and hard, and impenitent, and unsubdued, and forever rebellious and frozen at the fount of all holy affection? We are told and told truly, that men die and go out of the world in darkness, in depravity, in high-handed wickedness against God and man and Jesus Christ. But why must they go into the eternal world to remain thus forever? Have the Almighty Father, and the bleeding Son, and the whole retinue of heaven no will, no power to enlighten the dark soul, to soften the hard heart, to palsy the hand of rebellion, to bring down the stubborn disposition, to purge out the long standing depravity and over the entire being of the once sinful nature, work a complete regeneration?

There is a power, there is a will, and there is a purpose revealed. "Crowned with glory and honor,"—"in the brightness of the Father's glory and the express image of his person,"—the Anointed shall gather home to his presence and the presence of eternity, the vast millions of redeeming love. And think you that one human soul would dwell there unmoved and unmelted in that divine radiance, while beams of everlasting truth are darting like sunshine through every fibre of being! As well might the frozen dew-drop attempt to resist the heat and splendor of the burning sun. All the hosts of Heaven bow with veiled faces, exclaiming, *Holy! holy! holy!*

It is objected that man's want of knowledge and faith, in the present world, must exclude him from the glory of the eternal world. But how many are living and dying without the requisite means of knowing God and the faith of Christ. And shall wretched souls of humanity go out of this world in darkness only to become plunged into a world of eternal night? Why? Must God close the gates of light and mercy at death, and change the relationship of the everlasting Father? With him there is no change, save from glory to glory, evermore bright in the revelations of love and truth to man—as man passes from one stage of being to another, ever advancing towards the light of the Infinite and Invisible. It is true that millions live and die dark and faithless; but when the soul shall stand in the divine presence the darkness disappears, and all faith is lost in sight; in the absorbing revelation of knowledge. We now walk by faith, and not by sight—and the vision of faith throws radiance along our pathway to the realm beyond time. But this feeble faith that now strains its vision over the temporal boundary of life, is merged in the splendor of spiritual reality, when the portals of eternity stand open and the fields of immortality burst fresh into view, smiling with the light of God. Shall we ask why men now wander and doubt and sin and fear, lost in the mazes of unbelief? They see no God as He is, reigning in matchless love and splendor over life and the universe, and no Jesus as He is, robed in the mission of Heaven. The veil is drawn over the spiritual eyes, and there are wild, woeful and desolate wanderings in blindness. But when the Father and his Anointed shall stand revealed, as Jesus stood in the presence of doubting Thomas—all fear and doubt and darkness affrighted shall flee, and the world, with Thomas shall exclaim,—"My Lord and my God!" Why should we grow faint in hope for the millions still at enmity with the Prince of Peace? In his mission are the means of complete conquest over all hearts. While Saul of Tarsus was bound for Damascus, breathing out threat and slaughter, Jesus came in a vision of light and glory, and Saul fell down humbled in the divine presence. The enemies of Christ came out, dark and ferocious with wrath, to seize him by force, while his voice was lifted in the temple at Jerusalem. But when they came within hearing of his voice and stood in his admiring presence, their hearts gave way; and they went back, with streaming eyes, exclaiming, "Never man spake like this man." An overpowering glory shone around his brow—a divine eloquence bursting from his lips went burning into the soul, and from that hallowed presence beamed out an influence before which all malice and unbelief melted like mist before the morning sun. And if such was the power of Jesus over man on earth, what divine majesty must beam from his presence in the eternal world before the gathering millions! What floods of love and light and intelligence shall burst over the fields of a moral universe! The Father and Son stand revealed, and all shall know from the least to the greatest, and eternal life bloom universal on the plains of immortality. Every heart melting, and every knee bowing, and every tongue confessing to the glory of God,—faith shall no more stretch its vision over the dim realm of darkness, but become lost in scenes of surpassing splendor. The soul shall expand its capacities to range in freedom through the opening vistas of the universe. The great and the good and the loved of earth shall there join the last wanderer, and swell the everlasting song in the companionship of angels.

I repeat,—the mind can fix upon no theme of sublimer anticipation than this. We read of the noble and the true who have lived in our world, and we often think of the delight which their presence might yield. We imagine how they might have looked and lived and acted while mingling with men. We love to go back in fancy and dwell with the ancient patriarchs in their green pastoral lands of rural simplicity. We turn over the pages of old poets and philosophers, and in thought we seem to live with them and to become wrapt in mental inspiration. And could we hold converse face to face with those ancient authors, how soon would their dusty volumes be cast aside for their living society. Could we stand in the presence of Washington and take his hand and hear his voice and behold his manly bearing,—how dull, compared with this joy, would appear all the written works of his life. Could he come now into our midst, how would the eager multitudes throng around him, and the few old patriots who stood by his side in the conflict for liberty, would die with streaming eyes. When Lafayette visited our country, hurrying thousands ran to catch but a passing glimpse of the noble hero. In hours of thought, how often do we wander back to earlier years, and remember the friends then so dear

and beloved. And O! what bliss were it now to recall those long-faded images, and to dwell once more in the presence of the early loved and the early lost. And may we hope that the era shall yet come when we shall meet all these again? Yea! and there is promise of a hope that we shall yet mingle in the presence of all the great and the good of other ages. And there is One in whose presence man shall yet stand, whose glory and majesty and loveliness shall outshine all human perfection. It is that Jesus who has gone into the realm of the Father, beckoning home to his presence the great family of ransomed humanity.

Let ours be the lowly heart that learns at his feet, and we shall feel the spirit of his presence now. Let ours be the life that He led in all purity and prayer and trust, and the Father shall hold sacred communion with the soul, and reveal his glory in the matchless wonders of creation and providence. Let ours be the faith that seeks only the foundation of God for its resting-place and the light of its vision shall shine like the sun of a spring-morning over the world of human existence. AMEN.

Lowell, Mass.

Original.

ORIGIN OF UNIVSRSALISM, AND DUTY OF ITS MINISTRY.

BY REV. S. JENKINS.

In all the notices of the Rev. Mr. Bellows' article on "Our Universalist Friends," I have seen no remarks on his statement of the origin of Universalism. If I am allowed to be his commentator, I shall say, he had no reference to it in the remark, as a system of truth, but merely referred to its denominational origin. Neither he, nor no other man, in his senses, could claim so modern a date for the sentiment that is old as the purposes of God.

"Universalism," he says, "had a popular origin, and grew out of the irrepressible disgust of the common people for the terrors of Calvinism." Its popular origin I am not disposed to doubt; that it sprang up among, and was cherished by the common people, just as Christ's doctrine was, I most fully believe. Here is where everything good and noble has begun which has ever been known among men. It was where the doctrine of Christ was received, and it would be a most singular occurrence, if after having been thrust down, and trampled in the dust for ages, it should not reappear in the same place. But that it "grew out of the irrepressible disgust of the common people for the *terrors* of Calvinism," I do not admit. So far from that, it was the deep workings of truth in their hearts. It was the conviction of hearts untrammeled by fear or prejudice, and unswayed by selfish interests. It was the result of the influences of the spirit of God operating upon the soul, and of the deep yearnings of that soul for something satisfying to its holy aspirations.

The distinctive doctrine of Universalism was known *centuries* before Calvin or Calvinism had being. It is most indisputable that the doctrine was held by some of the most eminent Christian fathers, and in the earlier ages of the church it was the orthodoxy of the day. With all these facts before us, talk of its "growing out of the irrepressible disgust of the common people for the terrors of Calvinism!!" Universalism can say of itself and Calvinism, as Christ said of himself and Abraham, *before Calvinism was, I am.*

The remark that Universalism had a popular origin, is of much worth to those who preach that sentiment. It puts them in possession of a fact they must never lose sight of, viz., that their doctrine is what the deepest wants of the soul require. These wants rose up in their might and demanded it, and if its present ministry prove unfaithful to the charge, they will be cast off and a more faithful set of men be raised up to take their place.

Others know these facts as well as we do. They know the origin of Universalism and the want which raised it up, and their energies are all directed to induce its ministry to abandon the ground they have always occupied in their preaching. If they can draw the Universalist ministry off from their distinctive preaching, they have gained a momentary security to their own dogmas. They will find it, however, but momentary, even if they succeed. These are revolutionary days—the people rise up and demand, and the demand must be answered.

There is an old saying, current even at this day, "Vox populi, vox dei."*

This is true when the voice of the people comes up from the deep wants of the soul. It is the voice of God demanding the right of the oppressed, and he will work out the right, perhaps, in the fearful overthrow of the oppression. Examples are numerous all around us. Where oppression has stood unrebuked for ages, it is now toppling on its throne. A time-serving Pope has been obliged to yield point after point, and he has yielded them only as he has been obliged to. He had sense enough to perceive that what he has yielded, and much more, would be *taken* should he attempt to withhold it. There are other demands to be made on him which he must answer promptly. The voice of God is heard in the cry of wants unsatisfied, and wrongs unredressed, and happy is he who heareth it.

The means different ones have employed to check the preaching of distinctive Universalism have been as varied as the different tastes and talents of those using them. Some have thrown it out as a matter of reproach that the ministry of Universalism preached nothing but their one distinctive tenet—others have flattered, representing that the popular mind was well enough indoctrinated now, and the want was for *practical* preaching. Others have labored to give currency to the opinion that the doctrine of Universal salvation is not the most important doctrine in religion. One instance has come to my knowledge where a Methodist Society sent one of its members to the resident Universalist minister with the proposition, that if *he* would not preach on the points of difference between them, *they* would not. In this instance they mistook their man. He was not to be bought or sold, nor bargained with. And I would that some of the other courses pursued had produced no more effect on others than this did on him. But some have blindly yielded. I heard the remark from a well-known preacher in the order—an editor—and he has said the same things in his paper—that he did not esteem universal salvation the most important point in Christianity; then specified the existence of God. But what is the belief in the existence of God good for, disconnected from the hope of salvation?†

Many have been in precisely this position, and in utter despair, ended their own lives. Though theologically arranged, the doctrine of (universal) salvation does not come first *in order*, mournful experience has shown that it comes *first—the* first—in importance. Take away this truth, and all the rest is worthless. As Paul saith: "if the dead rise not; let us eat and drink for to-morrow we die."‡

I would that the ministry might think on this. It is a subject that commends itself to their attention. They will find this neither-hot-nor-cold preaching will end in their being cast off. If there is any truth in Mr. Bellows' statement, of the origin of Universalism, its ministry

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*The voice of the people is the voice of God.

†Hope leans on faith.

‡See Luke xx. 36, and 1 Cor. xv., in which places salvation is inseparably connected with the resurrection from the dead.

must see the necessity for preaching Universalism. It will never satisfy the deep want out of which the sentiment grew, to read fine-spun, literary compositions, from the desk, which have neither life nor point. This will not do. I like the remark of Br. Jewell of Cincinnati, to a young man who preached literary essays for sermons, and who succeeded just as well as such sermons would enable any man to: "You must preach good, warm, Gospel sermons, that have some life in them; then you will succeed! You preach good literary essays, but they are not sermons!" The ministry of universal salvation must keep these facts ever before them, or the facts will one day be forced upon them when it will be too late to retrace their steps.

Original.

FIVE YEARS' RESIDENCE IN NEW-LONDON, CONN. NUMBER VII.

BY REV. T. J. GREENWOOD.

MESSRS. EDITORS:—In my last communication, I mentioned some of the disheartening circumstances that attended the Universalist society in New-London, and also some of the hopeful signs for the future. But there is *one* important feature in their condition to which I have not yet adverted. It is, I am happy to say, one of the most pleasing, and at the same time promising, features in the affairs of the society. I allude to the fact that, from the first of their organization, the *Ladies* of the connection have, from the oldest to the youngest, manifested an interest in the cause which speaks well for the benign influence of Universalism on the female heart. Intelligent, zealous, and unshrinking in what they deem to be pre-eminently the cause of human hope and happiness, they have rendered essential service by their industry and genius, in raising funds to meet the incidental expenses of the society. The Sabbath School, also, has received their especial watch-care and interest; and those on whom the burden usually falls, together with their late Pastor, I know, will gratefully appreciate their labors; and I have no doubt that in time to come, the cause of the Redeemer will receive an aid from them, commensurate with their appreciation of the inestimable blessings which it brings to the human race.

These are among the redeeming circumstances that speak hopefully of the continued prosperity of the society, and give assurance that it is now fixed upon a permanent basis, and destined to grow into a powerful instrumentality in the Divine hand, for the advancement of truth and righteousness among men. Add to this the fact that many, both male and female, who now labor in the cause there, draw their appreciation of its inestimable value to man's peace and happiness from having been left, formerly, to drink at the turbid fountains of partialism, and feel their oppressive and hope-blighting influences upon their own minds and hearts, and the inference is plain, that they will labor with untiring energy and unfaltering zeal, in the work that is given them to do.

Nor will they fail to derive encouragement from the consideration that already they have *outlived*, in a great degree, the popular prejudice that the *designing* had formerly attempted, with no small success, to raise against them; and Universalism, in its tendencies, will hereafter be regarded as something essentially different from what the misrepresentations of its enemies would make it. For, by the blessing of Heaven, we believe that more rational and consistent views of Christianity and its aims have pervaded, and to a considerable extent permeated, the minds of the community; so that scenes of wild and fanatical excitement, which have formerly obtained there, will not be likely again to occur. The people will not soon again be led captive by mere wild declamation and terrific rant; for, in fact, the religious aspect of the place has greatly changed since the organization of the Universalist society; and that society will stand as a safeguard against the extravagances that have heretofore been deemed essential to religious influence, but have operated ultimately as a moral and religious palsy. I trust the foregoing remarks will not savor of *egotism* in the writer; for his sense of his own lack of merit in the work that has been done, is too deep to permit him to indulge the thought that as much and even vastly more of good might not have been done by any minister of common prudence, who might have filled his place. My only claim is, that the truth of God manifested in the labors of its friends in that city, has wrought, already, a transforming work in the great truth of Universal brotherhood, which it has breathed over the mind and inculcated in the heart; and to Him who is the author of that truth I would ascribe all the glory!

I have stated in a former letter, that at the time of my becoming a resident of New-London, the waves of a commotion created by the labors of the "famous Revivalist" ELDER SWAN, were just ceasing to roll. Subsequent to that time, effort after effort was put forth by that *great agitator*, to reproduce a similar commotion, but entirely without success; and at length some of his own church, who, at the first, were his warmest advocates and abettors, became most thoroughly opposed to his movements, and satisfied of their pernicious tendency. He had, in his wild dreams of his growing influence, often *prophesied* that, in a short time he would be the preacher in the "Old Brick and Mortar," (the *sobriquet* which, in his chaste pulpit dialect, he bestowed upon the Universalist Church, it being the only Brick Church in the place,) —but *he has closed his pastoral labors in New-London*, with that event still lacking as a gem in the coronet of his labors there. On the same evening when the writer closed his ministerial labors in New-London, as a somewhat singular coincidence after all the vaporing the Elder had made, *he* also preached his farewell to the Baptist Church, of which, for six or seven years, he had been the Pastor! and has gone to commence his labors in *Albany*, the capitol of the "Empire State." Inasmuch as the Elder has, for the space of time which I have just mentioned, filled so large a space in the history of New-London, I purpose, in a succeeding letter, to enter somewhat fully into a history of his doings as a preacher, and also to speak of him as a man in his street intercourse, in distinction from his character as a religionist. And this I shall do the more especially, as it will give me an opportunity to mention some things in relation to him highly creditable to him as a man, and to exonerate him from an imputation of blame or dishonorable conduct, which might have been inferred from remarks by me, concerning him, in a letter to the public a year or two ago, in relation to the funeral of those who perished in the wreck of the Atlantic. In doing this I am most happy to redeem a pledge given in the communication alluded to, that neither he nor any other individual should suffer wrong imputation in our periodicals in reference to that matter, while I could prevent it.

Dover, N. H., February, 1849.

A FORTUNE.—Mr. Webster, says the Boston Post, receives as a fee *one third* of the head tax that Massachusetts has to refund to importers of emigrants by the decision of the U. S. Supreme Court against the constitutionality of such tax by a State. If this be so, Mr. Webster will pocket another fortune.

BAD CELLARS in a single winter, may occasion a greater loss of vegetables than the expense of fit ones

Foreign Correspondence.

LETTER—NO. XXXII.

ROME, Sept. 12, 1848.

10. We did not see his Holiness to-day. New troubles have arisen which demand all his time. We called, but the Priest in attendance, after waiting half an hour, could not see him. I have little desire to see him again, except to express to him the opinions and sentiments entertained in our country touching the measures he was pleased to adopt last winter. But I fear we shall have to withdraw somewhat our admiration of him, as there is every reason to believe he is backing out as far as he can, seeing that the crumbs of right and liberty he graciously allowed the people have only whetted their appetites, and they are now clamorous for more. No doubt the Pope himself is well disposed, but there are influences he cannot resist. Kings and princes have remonstrated, and many of the Cardinals and Priests are against his plans. The consequence has been, he has checked the progress that was nobly going on, and is now trying to say, "So far, *but no farther.*" The people are not willing to stop. Handbills are stuck up about the streets, papers are circulated, and speeches made against the priests, who, it is thought, are influencing the Pope. There is virtually no government here, no power to execute law. Hence everything is in commotion. Business is stagnant. The 20,000 visitors who usually resort here, will not come to spend their money and give life to the place and employment to many people. Finances are in a bad state. A decree to make paper money a tender has driven all coin away, so that none can be found. All this has worked against the steps of the Pope, and is quoted against him. Everything is unsettled. A priest told us to-day that these were the "last times. There was never such commotion before. All Europe was disturbed;" and he sighed over the fact. When we praised the Pope and his liberal measures, he sighed again and turned away. There is, no doubt, truth in the report that the clergy generally are against the Pope, and that he is *going back* as far and fast as he can, to please them. King-craft and Priest-craft are not yet defunct. They still live and concert measures for the rule of the world, temporally as well as spiritually.

11. Last night we visited the Coliseum and the numerous ruins in the neighborhood by, moonlight. It was a sweet evening. The moon shone serenely upon those massive piles which lay slumbering thro' the lapse of centuries, dingy with age, like a dead giant, never to be awaked. We entered, through a dark passage, the area of that immense building where 100,000 people could be seated at once, to witness the savage feats enacted there; whose vast chambers rang with the bellowing of the maddened brutes, or the shouts of the more furious gladiators, goaded to the death by the daring chivalry of bold cavaliers, who counted life a little thing, compared with the applause of the multitude, or the approving smile of some fair favorite. All was silent as death. Fourteen tapers were dimly burning before as many shrines, erected in regular order around the oblong circle, and a large crucifix stood grimly up in the centre. We stood and wondered! We wondered at the work itself. A vast building which has stood nearly eighteen centuries, defying the power of earthquakes which threw down temples and other buildings around it, and was ruined at last by the *barbarism* of Christianity in the dark ages. We wondered at the change it has since undergone, having been consecrated by a Pope to religious purposes, after having been digged out of the debris piled around, but a ruin still. We asked, Is it Christian to destroy and then to sanctify the ruin? Jesus came not to destroy but to save. Popery has destroyed the temples of the heathen, and put churches in their stead; but it has retained the heathenism, engrafting it upon its own stock. The statues and pictures placed over every altar are little other than the copies from heathen originals. What is the Madonna, as seen in the churches and galleries, more than a Venus; or the Infant more than a Cupid? Nay, the very statues from the Thermæ of Caraccalla would serve well for Madonnas and Apostles. The Romish Church has destroyed, and the Protestant has carried forward the devastation. It is time for a change—to build up; not of the fallen material, but upon the true foundation; in love, truth, and justice to consolidate the scattered fragments of universal humanity, and to form a brotherhood complete in all its parts, of which Christ shall be the living head.

Such were some of my thoughts, as I gazed by moonlight on the vast field of ruins around me. But my soul burned too intensely for utterance. What light things are words with which to describe these massive pillars, buried deep under the debris of fallen palaces—the palaces of the Cæsars! the columns of Jupiter Stator, the temple of Peace, and others equally immense which stood about the Roman Forum! Ah, yes! and here rang the voices of Orators whose eloquence swayed the multitudes and determined the destinies of distant nations! How silent now. Two men, like shadows, stand talking now beside that tree whose roots are thirty feet above the ancient pavement of the Forum! And these carts and that old rubbish are strewed where patricians and plebeians, statesmen, orators, and poets, heros and armies met in solemn council! Shades of the Cæsars and of the Consuls, of Cicero and of Brutus, of Cato and Cincinnatus! What means all this? Alas! alas! You all lived your time and did your work. Another generation has come, which, though bad, is not worse They shall pass away, and, behold, another cometh May the spirit of the Lord be on it, to mould it into the new and heavenly image, that the nations may be blessed, and all men be happy. Amen.

12. I mentioned in my last that I expected to visit the Pope, as he invited me to call on Sunday at 11 o'clock. Well Sunday *came*, and we *went* to the palace on the Quirinal Hill, where he resides in regal splendor, at the hour appointed, and had to wait there an hour, when the priest in attendance informed us that he could not gain admittance himself; but that he would obtain for us a presentation as soon as possible. Last night, just as we were about to retire, his reverence, in a long black robe with sleek breeches, silk stockings and buckled shoes, called on us with a ticket of admission to see his Holiness. These Priests are all exceedingly polite. This one, a German, was especially so to us. The note appointed to-day, at half-past four.

To-day we spent at the Borghese Palace, St. Peter's and the Vatican. Wonderful works of "art and man's device." To enumerate all would be to write a volume. When I have more leisure I may attempt to give our readers some idea of these things; indistinct it must be, but new, perhaps, to the juvenile part of them. I have all the way along noted down facts and descriptions I could not crowd into my *running* letters, which were designed for little more than to let you know "whereabouts I be," when I am not going somewhere else. I have thought I would attempt a description of a single church here,—St. Marie Maggiore, St. Giovanno in Lateran, or St. Peter in Vinculo—I dare not undertake St. Peter's. Of the Vatican I will try and give some idea when I have time to write out my notes. At present we have to do with the Pope.

At four we were all in readiness. Br. H. had employed

a tailor at his coat, and kept his boots in glossy trim. As for myself, I was obliged to appear in a *last year's* suit, worn through Germany, Switzerland, and Italy. And besides, it was raining hard, so that polished boots and fancy coats would soon lose their lustre. I never placed much reliance upon a fine coat or sleek hat. They do not always betoken the man, nor ensure success. An honest heart, with good intentions, in a plain attire, will most generally obtain the desired object, if a good one. We called on Father Grassi, who was to be our godfather at the presentation, according to appointment, at the St. Andrea. On our way to the palace we asked him about the manner of presentation to his Holiness. "Oh!" said he, "that will be all plain enough. I will precede you, and you will do as I do—bow three times as you approach and then kiss his foot." He then asked if I had brought "any medals or other things to have blessed." I told him I had not. "Well," said he, "I will ask him to send his blessing upon the clergy of New York." I did not object, for I thought they had as much need of a blessing as inanimate objects, and would probably appreciate it as well. But the *kneeling and kissing the foot*—that I pondered over, thinking how to get rid of it. Br. H. desired me to ask if that was expected of laymen; hoping to see me on my knees before his Holiness, while he should escape. "Oh certainly, the same in all cases," was the honest reply of the good man.

We passed into the court and ascended to the large antechamber, around which are arranged settees, with boxes for seats, with "Pius IX., Pont. Max." painted on them. Here we waited near half an hour, during which time several soldiers in cavalry dresses, booted and spurred, with long swords at their sides, passed and repassed into the next room. Another gentleman was in waiting with a roll in his hand, which Father G. said was part of a large and very learned work he had prepared on "Inscriptions, ancient and modern," which he had brought for the Pope to bless, previous to its publication. A soldier came and asked us into the adjoining room, somewhat improved in appearance. Here were six national guards chatting in merry mood, and priests in dark red gowns passed and repassed through the room. We here waited another half hour, chatting with Dr. G. on various subjects, among others the freedom of the Press, which the Father thought had been "productive of much evil, and would be of more. The Lord have mercy on us," said he, in a manner of deep sincerity. I complimented the liberal measures of the Pope. He shook his head, saying, "He had seen his mistake. The people are not prepared for freedom. They are not satisfied with what the Pope has given them, (why should they be?). The success of the Revolutionists in France has excited all Europe. Everything is unsettled. We live in a fearful age." And again he sighed faintly, "May the Lord have mercy on us." I argued that God overruled in all these things, and that ultimate good must come of it. But he added, "We are not ready for it. One of your statesmen, a man named Randolph, I heard say, in congress, once, in reference to the other Revolution, "France can never be a Republic,—it is impossible." We attempted no discussion, for that kneeling and kissing exceedingly troubled us, and we both wished ourselves safely out of a position so awkward. In my own mind I resolved to bow politely as I knew how, and if his Holiness would not be satisfied with that, throw myself on my reserved rights, and—*back out.*

The time had passed an hour, and we almost hoped that word would come that the "*Pontificus Maximus*" could not be seen. Soon, however, a Priest in a red dress came in and bowed to us and our guide, and we passed through a corridor, by two or three other priests of middle age, to another room. On entering, Father G. kneeled and I bowed. What H. did I cannot say. At first I thought I would kneel *gently*, but my knees, unused to bend to mortal man, totally refused. About midway of the room, the Pope standing at the farther end, Dr. G. kneeled again and I bowed, hoping his Holiness, seeing how ungracefully I did so much, would as graciously excuse me from any attempts at further politeness; or grant me "*plenary indulgence*," (which we see posted on most of the churches here,) if he deemed me guilty of actual transgression. I was sure of no imputed righteousness, unless on the score of the very excellent father who introduced me. As we approached near to the Pope, Dr. G. bowed, kneeled, and kissed his foot—covered with a red slipper, which he held up with apparent reluctance. That I thought sufficient for all of us, and so bowed less than before. The Pope received us with great urbanity of manners, and entered at once and freely into conversation, remarking that he recollected my name as attached to an address our citizens were pleased to send him, for which he was very grateful; adding that he had returned a reply through Bishop Hughes. He alluded to the recent and sudden death of our Charge d'Affaires, Dr. Martin, with much feeling, remarking that he was most happy to receive a Representative from our Government, and hoped before long to be able to send one to our Government, which, if I understood him right, would be the first appointed, and he desired our nation to have that honor. We expressed to him the favorable impression made in our country by the liberal measures he was pleased to adopt at the commencement of his pontificate, and that a very lively interest was felt in the prosecution of them, confident that great good would result to Italy, the church, and the world. We were present some twenty or thirty minutes, during which he remained standing, taking three or four large pinches of snuff out of a very *respectable*, though not extravagant box. Br. H. signified that he would like a pinch, and his Holiness opened and reached him the box, and offered it to me. I *condescended* to accept some, though very much in opposition to my olfactories. He did not offer it to Dr. G., though a great snuff-taker, as almost all these priests are.

Pope Pius IX. is a man of about middle stature, rather thick set, though not corpulent. He is, I should judge, about fifty-five or sixty years old. His countenance is smooth and exceedingly pleasant. I should think him a mild, affable, generous, good-hearted man; but not given to great depth of research, nor great resolution in the prosecution of an object. He has the very expression of an excellent goodness, of a man who wishes well to everybody, and would not willingly injure any one. He does not wear the expression of rigorous and unflinching determination, of iron sternness which I had expected to see in him. His eyes are too mild, his form and features too smooth and round, his motions too regular and gentle, to give assurance of great resolution and earnestness of character, of quickness to perceive and determination to execute. There is not enough of the General Jackson about him to meet the exigencies of the times; he never says, "By the Eternal!"; and I fear many will be sadly disappointed in him. He is a man to be loved and honored; but Italy and Catholicism need a man to *fear* also—a man whose stern fortitude will never allow him to waver; who will see what is right, what is best; and will never be diverted from it, let come what will, let oppose who may. I am afraid, after seeing and hearing him, that "Pio Nono" is not for his time. He may be; and in one way, always the best, *when practicable*, work out the great problem, put to him by the ages for him to solve. By mildness and conservative measures he may hold back the multitudes, which, once let loose, are in danger of running to their own ruin. By striking sail he may be able to go more safely through

the storm, though longer getting into port. It is never well to act rashly. The fear is that the good intended at the commencement of his career may be abandoned through fear of the rich and royal, who suppose that their interests are to be sacrificed by the prevalence of liberal principles; and the Priests, who tremble for their positions in the church.

Besides, I do not think the Pope the great man some have supposed him. He came into power at a time when to do otherwise than he did would have led to a greater revolution than has yet been effected. The conduct of his predecessor and his prime minister had so offended the people that, without some liberal steps in relaxing the iron band which so long bound them, they would have broken out in open rebellion, and hurled him from the Pontifical Chair. The people here have not that profound reverence for the Pope or his Cardinals, the Priests or the Church, I had expected to find. Many do not hesitate to speak out distinctly and emphatically against the lazy drones who wander about the streets with three-cornered hats, sleek breeches, and silk stockings. As religionists they may obey the church, but as politicians they ask for liberty and right, and what is more, many are determined to have it, with the Pope or without him. Hence there has been several changes in the ministry within the last six months; and at present there is no ministry. The Pope has called on the French Ambassador for help to form one. What the success will be is yet doubtful. The fact is, the Italians are a degenerate race. The people generally are ignorant and profligate. They have some remembrance of what Rome once was, and a few drops of the old blood still circulate in their reins. But they lack prudence and principle. They are a false and treacherous race, and of all the countries of Europe, Ireland, and perhaps Spain excepted, the least qualified to sustain and enjoy Republican Liberty. The habitudes of their social existence; a constant submission to the authorities over them; a virtual quietism preached to them these nine hundred years, and not without its most complete and neutralizing effect; have so debased every sense of individual responsibility, that there is not enough of personal dignity left to form a nation of freemen. The Italians, I repeat, are a degenerate race. Take from Rome its monuments of the past, relics of ancient greatness, and there would be nothing left. The pestilential air of the Campagnia, so barren and desolate, would soon sweep over the moral and religious depravity of the city itself, and a few centuries would leave it like Tadmoor of the desert. The lizard makes its home here already, in vast numbers, about all the ruins, and soon the bittern and the cormorant, and every other venomous reptile would dwell here in quiet.

I was never so convinced of the moral falsity of Catholicism as I am at present. I look upon it as a splendid farce, a sublime humbug, venerable only for its gray hairs—a most ridiculous nonsense, which, if to-day proposed to the world, would be unanimously spurned as a base attempt to usurp the rights of conscience, nay, to destroy conscience itself, and annihilate every trace of personal identity in religious thought, feeling, and action; to reduce men to mere tools, supple machines, to be worked by the will of others—a revival of heathenism and idol-worship, and productive of the innumerable evils of ignorance and superstition, subjected to the guidance of indolent and luxurious venal priests. It would not take much argument to show the intimate connection between Christianity, as held by Catholics, and the heathenism of Rome. Every heathen temple is consecrated to Christian worship. The name has been changed, but principles and many of the practices retained. The very statue of St. Peter, the toe of which is worn away by the kisses of devotees, was cast of the same brass which composed the statue of Jupiter Capitoline. The temple of Vesta is dedicated to the Madonna, and vestal virgins are changed to Christian nuns. Mary is but another name for Venus, and Jesus is no more to them than Cupid to the heathen. So intimate is the connection, that a picture of a Venus and her son, except for a few wings and darts, might be taken for the Madonna and the Child. I doubt if Raphæl, Guido, Rubens, Buonarotti, and others had not the same thoughts and feelings in detailing the character of one as of the other, save, perhaps, that they sought a conformity to the tastes of the people. These Madonnas are in every church and over many altars, the most prominent objects on the corners of the streets and by the way-sides. It is impossible to repel the conviction that those who kneel before these shrines do really worship the Virgin. The trinkets hung about the pictures and statues of the Madonna and Child, as votive offerings, look as if offered to them more than to God; for if they have any conception of the character of God and his requirements, how can they believe they serve him by wreaths of faded flowers, brass or gold ornaments, strung upon the fingers of a wax or stone figure of a dead woman? What thoughts must the Trinitarian have when he looks on the statue of Mary, and the crucified Jesus in her lap, by Michael Angelo, in the church of St. John in Lateran, copies of which are seen all over Italy? GOD, the "Second Person in the ever-adorable Trinity," in the lap of his Mother!! As a work of art, to see into what forms marble may be wrought by the skill of man, it is all very well; and I can look on it with admiration. But as the embodiment of a Christian idea, an object to set up in the temple of God, to be kneeled before, to be kissed; the thought, the feeling is indescribable. Heaven only knows the travail of my mind, the feelings of my heart, as I lingered in these grand museum churches, full of paintings and statuary, and observed the multitudes come here and kneel on the cold stone or rich mosaic floors, and mutter over their prayers before the images there set up; or kneel at the confessionals to relate their acts to lazy, snuff-taking Priests. God have mercy on me if I did wrong, but in the agony of my soul I cursed the deceivers, and wept for the deceived, deluded mortals, who worship they know not what nor why. Honest, no doubt, they are; sincere, devoted, to a fault. But what is all this compared to the sublime purity, humility, simplicity, and direct personal responsibility as set forth in the religion of Jesus Christ?

I have thoughts, and feelings, and convictions on these things such as I never had before. I cannot utter them now. These impressions are so recent, the change so great, that time must consolidate them into form for expression. I have always been tolerant; I am so still. But really, the world—the church needs enlightenment. If ever I was thankful to God for the privileges of my birth and education, if ever I felt the solemn convictions of duty resting upon those persuaded of the truth and spirituality of the views held by liberal Christians, I *am* now with convictions a thousand fold stronger than ever before. A great work is to be done. God is doing it. "That which decayeth and waxeth old is ready to vanish away." To whom is this work entrusted? Let those who have the light fail not to let it shine for the thousands still in darkness.

To-morrow we leave for Naples unless we hear more unfavorable news. It is now settled that we shall *not* go to the Holy Land. The Cholera prevails extensively at Alexandria, Smyrna, Beyrout, and the smaller towns. It would be rashness in us to risk ourselves among it. Besides, we should be subjected to long quarantines, which, to a restless spirit, is anything but agreeable. I regret this disappointment for many reasons; among them, be-

cause I had made up my mind to be satisfied, after having seen Egypt and Palestine, with my travels on the face of this little earth of ours. Now there will be a dream not realized; a deep, burning desire not gratified; a longing for what I shall never enjoy. The time required to complete our tour would have been but six or eight weeks more, could we proceed without the delays of quarantine. These we cannot escape, but must be subjected to at least three, of twenty days each. This is enough to discourage us, to say nothing of the risk we should run. Well, it must be so, and we will try and be content. We have already seen about enough for once; enough to quicken us to renewed zeal in the cause of truth and humanity; and afford us funds of information by which we hope to profit ourselves and others.

A short visit to Naples will complete our travels in this direction. From thence to France and Belgium, and so by the Bremen steamer of the 20th to our land, and home, and friends, more dear to us now than ever before. May God grant a safe return to the embrace of those we love, and to the quiet, liberty and intelligence of our glorious Republic. W. S. B.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY FEBRUARY 24, 1849.

S. C. BULKELEY & CO., PUBLISHERS.

TO OUR READERS AND PATRONS.

We have the satisfaction to announce to our readers that we have entered into an arrangement with Rev. B. B. Hallock, to become associated with us in business, and in the editorial management of this paper. Mr. Hallock is too widely and favorably known in the denomination, to need any further introduction or commendation from us, and we trust that this arrangement will be as acceptable to our readers and patrons, as it is gratifying to ourselves. The title of the firm will remain the same as heretofore, and the members are the same, with the exception that Mr. Hallock takes the place that it was expected Mr. Walker would occupy.

It will be seen from the following communications, that Mr. Hallock takes immediate charge of the office, and that Mr. Walker retires not only from his connection with us, but from the post of publisher, which he has so long and honorably filled, to engage in pursuits more congenial with his taste and feelings:

ANNOUNCEMENT EXTRAORDINARY.

The undersigned having disposed of his interest in the Magazine and Advocate to Brs. Balch, Skinner, and Bulkeley, takes this opportunity to announce the fact, and also to express his gratitude to the patrons of the paper, not only for their *pecuniary* favors, but for their kindness, generally, and forbearance for his faults and short comings, especially.

In taking leave of his friends and patrons, he takes great pleasure in saying that he could not have placed the Magazine in hands better able or more willing to serve them faithfully than the brethren above named.

He therefore hopes that all who now take the paper will continue to do so, as long as it is published, and induce as many others as possible to follow their example.

Being *particularly* interested in the *receipts* for the current year, (1849) he will frankly say that, any additions that can be made to the list by way of renewals of old subscribers, as well as new, will be money in his purse, as well as that of the proprietors, and all may rest assured that the latter will make it a point to render a full and fair equivalent for each favor, by sending them a good paper, and feeling grateful besides.

It is with feelings of deep regret that he thus extends the parting hand to those who have contributed to his welfare, support, and happiness, for several years, and also regrets that he was not able to reciprocate their favors more effectually.

He has three sources of consolation, however, which are:—that he hopes to meet them all, in due time, where parting shall be known no more forever—that he endeavored to do the best he could, under existing circumstances; and last, though not least, that those who are now and hereafter to succeed him, will be quite as willing, and much better able to do all that he desired to do.

With my best wishes for the happiness of all concerned, I take my leave of you. Sincerely,

A. WALKER,

N. B.—All letters of business relating to the paper, should be addressed to S. C. Bulkeley & Co., 140 Fulton-street, N. Y., as usual, and those intended for me personally, may be directed to the care of the same firm, at the same place, unti further notice. A. WALKER.

New York, Feb. 10th, 1849.

INTRODUCTORY.

About a month since the friends and patrons of this paper were introduced to a faithful and long-tried laborer in the Master's vineyard, Rev. D. Skinner. I am now to apprise them that an arrangement has been made with the writer, for his entering on the duties of the office and publishing department of the "Ambassador and Messenger." I, too, am "a plain, out-speaking, straight-forward, up and down Universalist," believing all things in the law and the prophets, "and that God will have all men to be saved and to come to the knowledge of the truth." To accomplish this desirable work, however, much is to be done, much labor must be performed, and the means ordained by Heaven to purify man and save the world, must be employed. While men are ignorant, and engaged with all their energy and zeal in the pursuits of the world, they need to be instructed, and constrained by the love of Christ and the hope of immortality, "to set their affections on heavenly things." Our readers, then, are hereby notified that I have entered the Gospel field with the "corps editorial;" they will find me at the office of the Paper, laboring for "the faith once delivered to the saints." I hope with the zealous and uniform co-operation of the other editors and publishers, to make our weekly pages worthy of the confidence, and congenial to the good taste and Christian character of all who may read and understand. B. B. HALLOCK.

ANOTHER NEW MEETING HOUSE.

A new meeting house is shortly to be dedicated at Columbus, Ohio. Br. Doolittle, in a letter to the editor of the "Star," gives a very encouraging account of the condition and prospects of our cause in that place. A Fair and Festival was recently held for the purpose of raising funds to aid in completing the church, which yielded the very handsome sum of three hundred and fifty dollars.

POTATOES. The best and cheapest practical remedy for the rot is the cultivation of hardy kinds. Sweet potatoes may be preserved in any airy, dry and dark place.

BR. PINGREE BEING DEAD YET SPEAKETH.

The death of Rev. E. M. Pingree has suggested to our mind some reflections to which we would give utterance, for the "benefit of whom it may concern." It is the part of wisdom, and a duty to so mark the providences of God, that they may be sanctified to our good, and be suggestive lessons for our own improvement. By studying the character and conduct of our departed brother, and noting his successes and failures, we may learn how to direct our own steps, and thus, by his example, he will still live among us, and "being dead, will yet speak" of the solemn things in which he felt so deep an interest, and to the promotion of which he sacrificed his life.

1. Br. Pingree was thoroughly devoted to the work of the ministry. His whole heart was in the cause. He allowed himself time to think or speak of little else than the "ministry he had received." He consecrated his powers of body and mind to the advocacy of the doctrine he believed, and loved. He allowed no opportunity to escape, no spot to be uncultivated, where there was the smallest chance of dropping a single seed of the good word, or of plucking up a single plant which God had not planted. Partial sickness, inclement weather, bad traveling, unexpected calls for his service, nothing ever deterred him from going to his work, and *doing* it.

2. He chose a field of labor suited to his talent, and adapted his instructrions to the circumstances about him. He might have erred in his estimate of the methods of preaching, and been too controversial, too argumentative in the defence of a mere skeleton system. If such was the case, he must have adopted it because he *thought* it best calculated to advance the cause of truth and the good of mankind. The case would not be without a parallel, if he did forget some of the softer and more amiable qualities of Christianity, in his stern encounters with error and spiritual wickedness in high places. The lamb long chased and galled by ferocious dogs, will, in time, become wild and resentful.

We should not adopt for ourselves exactly the course of our Brother in reference to the proper style of preaching. We know he argued that in the "West" the people would not be satisfied with any thing else; that the errorists and the sinners could not be reached in any other way. He heard some of the "crack" preachers, Bascom, Campbell, and others, and judged that to be the true and only effective method of preaching in that atmosphere; and forthwith his manner of communication was radically and completely changed; from a mild, winning, and bashful young man, he became a loud, boisterous, and declamatory preacher; adopting the *explosive* style of speaking, which so exhausted the powers of his lungs, that a general debility followed, which eventuated in his untimely death. It is a question—not for those who believe the period of one's life, and the time and manner of one's death, to be fixed in the unalterable decrees of heaven—whether a different course of life, less mental and physical labor, might not have served to lengthen his days on earth, and so prolong his usefulness among his fellow men. This becomes a general question, whether it is not proper for every person, preachers as well as laymen, to have a proper regard for the laws of God, which respect our physical being, as connected with the spiritual, and learn to temper our zeal, so as to yield them an obedience indispensable to the security they are established to confer.

But it should be observed that the laws of God do not require physical or mental indolence, but a just and proper exercise of our whole faculties in conformity to the harmonious arrangement of the Infinite Wisdom which has so nicely adapted each and every part in the constitution of human beings. Doubtless more die of diseases engendered by too little, rather than too much exercise, especially among students and persons of sedentary habits. And we would not be understood to say that we think many of our preachers err, as we think our lamented brother did. Probably a word of exhortation would not be inappropriate, if directed to to them on the side of more activity and zeal in the good work. Yet we know very well that some people think the preacher has nothing to do but squander his time as lazily and comfortably as possible. And some preachers conduct as if they thought so too. Such are not worthy of the clerical office. But a man's life does not consist in the abundance he hath, or doeth outwardly. There is a spiritual and intellectual culture to which time and thought must be given. There is, also, a physical and moral training equally indispensable. From both, health, happiness, usefulness, and long life result, as the statistics of the past abundantly show. Those in health and youth, would do well to consider these things. Life and health are blessings not to be trifled with; and duty should never be neglected.

W. S. B.

A SCHISM IN THE REFORMED CHURCH OF FRANCE.

We see by the late religious news from France, that two of the refractory members of the National Reformed Church have fulfilled their threat and withdrawn from that body; M. Agenor de Gasparin, a layman, and Rev. Frederick Monod. The latter was settled in Paris as an associate with Messrs. Coquerel and Montandon, preaching alternately in each other's pulpits. They were the the men who proposed a "Confession of faith," as the basis of the reorganization of the Church, and threatened to withdraw if one was not adopted. They succeeded in obtaining *seven* out of *eighty-nine* votes! Now, to maintain consisency they have withdrawn and formed a creed of their own, proclaim for a free church, and appeal to others to do likewise, and come and join them. They are both Methodists, zealous and indefatigable, and are confident, no doubt, of creating a schism which will be complete and lasting, and redound to their own glory. They may be honest and conscientious in this self-excision. But there was no cause in the world to demand it. Every man in that Church is free to believe and teach Christianity for himself, as he understands it. No restraint is put upon any one. Each may have a creed as long or short, as Calvinistic or Arminian, as he chooses. But that does not satisfy. They want the standard from which to say *who are not Christians*, who shall not be fellowshipped, who shall be excluded! That is the point at which all Partialism aims—the right to condemn others.

It is believed the Protestant Church will not suffer much from this secession. Others may follow, but if any judgement can be formed from harmony in the doings of the Synod last Fall, their number will be small. The Church itself will not be weakened, for other men of freer and more congenial spirits will rise up to fill their places, "who will be willing to labor in concert with the general brotherhood, not allowing a difference upon the minor points of belief, to mar the dignity or purity of a religious faith and life."

Some cannot understand how a church can be organized which admits of different forms of faith. The French National Reformed Church admits all Protestants to its fellowship, whatever be their different shades of faith. In many places, as in Paris, where there are two or more congregations, appropriate pastors are settled, who preach by regular turns to each congregation. One may be a Universalist, one a Methodist, one a Presbyterian, one a Baptist, one a Lutheran, one an Episcopal-

ian, &c. No limit is fixed to their liberty. This all works very well where the spirit of Christ dwells—where people love truth more than party. The people have a chance to hear, examine, and decide for themselves, No difficulty arises till one becomes *selfish* and dictatorial. Such, of course, want power to compel submission.

What a grand idea it would be, if all the desks in our country were free to clergymen of the different Christian denominations, to exchange regularly with one another! Would the *truth* suffer by such a course? Error might be exposed and quail before the light of investigation, but no harm could befall the truth.

While Americans do not understand the workings of the French Church, Frenchmen wonder that American Protestantism is reft into so many antagonistic sects, which are so unrelenting in their hostility to each other. They think us wanting in that charity which "suffereth long and is kind, which thinketh no evil." But they are taking lessons in the doctrine of *disintegration*, and happy will they be if divisions and subdivisions do not increase among them. W. S. B.

IS THE AUTHORITY SUFFICIENT?

The Orthodox papers are making free with their quotations from Dr. Channing on the subject of Future Punishment. Do they consider his testimony valid on questions of religious faith? Then why not on the subject of the Trinity, original sin, and the atonement? We believe that Universalism follows of necessity from the premises admitted and defended by that eminent divine. Probably, like many others, he did not see all the *results* of the doctrines he advocated. He did a good work. He served his generation. His name deserves much honor. But how muchsoever we admire his writings, we have a "*surer* word of prophecy, whereunto we do well to take heed." We believe Universalism because we understand the *Bible* to teach it; because it is reasonable and consistent; and because it is admirably adapted to save and bless mankind. We are always glad to know that learned and good men have believed it; but because they have not we feel no inclination to give it up. The word of God remains sure, let men think and write what they may. On that we rely, and not on human testimony. The truth or falsity of a doctrine cannot be establisbed by votes of councils, or the sanction of great names. That is with God, and he has seen fit sometimes to "hide these things from the wise and prudent, and revealed them unto babes."

Our Orthodox friends have mistaken their men if they suppose that liberal Christians are like themselves, to be bound even by the testimony of their own great men. We have more respect for God and his truth. We are never dazzled to blindness by human groatness. We follow not human authorities. Our appeal is "to the Law and the Testimony." We demand a "*Thus saith the Lord*," for all doctrines proposed for our acceptance. W. S. B.

THE MYSTERY EXPLODED.

Our readers will recollect that we noticed, a few weeks since, a very mysterious account, which appeared in the "Advocate and Journal," of a converted Universalist preacher, who, after having been twelve years in the ministry, is about to astonish the world with certain developments concerning Universalists, that will rival those made by the notorious M. H. Smith. It now appears that this mysterious individual is no less a personage than one Rev. W. S. Clark, who, having fallen into bad repute in our denomination, was dis-fellowshipped by the Maine convention, a year or two since. He subsequently joined the Campbellites, with whom it is presumed he staid as long as he found it convenient, and has now turned Methodist. From the warm greeting that he has received, we presume that he will need no other recommendation to their favor, than a willingness to abuse Universalists in a most unscrupulous and unprincipled manner. Verily, the enemies of our blessed faith must be reduced to great straits for means to oppose our sentiments, when they consent to use such weapons in carrying on their warfare. We deem it highly complimentary, that they can find nothing better to bring against us. While the hearts of all good men earnestly desire that our doctrine may be true, and even the enemies of our faith are obliged to pray for it, we have little to fear from the malice and envy of those who hate us, only because of our faithfulness in bringing them to discipline for their transgressions.

A PUBLIC DISCUSSION.

A friend recently put into our hands a book, purporting to be a report of a public debate, between Joseph Barker and William Cook, at Newaastle-upon-Tyne, England, in the year 1845—and continued through several days, upon the question, "What is a Christian? and on the doctrines of the Atonement, the Trinity, Natural Depravity, Eternal Torments, &c. We learn from the preface to the work that W. Cook is what is called a travelling preacher in the Methodist New Connection; and that J. Barker was of the same persuasion, untill a few years ago, he was led to embrace more enlarged and liberal views of the divine economy and grace, and took an independent stand. The discussion seems to have been managed with considerable ability on both sides. We know nothing of Br. Barker's peculiar views on the several points discussed, or of his character as a man, save what we have been enabled to gather from the work in question, and from this we judge him to be a man of too much mind to remain long content with the absurdities of Methodisim, and that if not an avowed Universalist, he is at least very liberal in his views. Thinking our readers might be curious to know something of the views entertained among the liberal men, on the other side of the water, on the interesting subjects discussed in the work before us, we venture to offer a few extracts. The first is in answer to the question—

WHAT IS A CHRISTIAN?

"In the first place, then, a Christian is a disciple of Jesus Christ. In Acts, 11th chap. and 26th verse, it is stated that "the disciples were first called Christians at Antioch." It is plain then, that Christian was only another word for disciple. The word "Christian" is another name given to those who previously bore the name of "disciples,"—disciples of Jesus Christ.

I observe in the second place, that the word disciple is a Latin word, which signifies a scholar, or a learner. A disciple of Jesus Christ, therefore, is a learner, or a scholar of Christ; one who receives Jesus Christ as his teacher, one who places himself under Christ as an instructor sent from God, with a desire to learn Christ's doctrines, that he may reduce them to practice. Every individual, then, who receives Jesus as a teacher come from God, and who places himself under Jesus as a scholar, with a view to learn the Christian doctrine, in order that he may be conducted to present purity and happiness, and to future everlasting blessedness, is a Christian. And this I may say, is the whole that is included in being a christian. Every one that receives Jesus as a teacher, and seeks to learn in order to practice his doctrines, is a Christian: and no one else but those who thus receive him as a teacher, and place themselves under him in order to learn and practice his teachings, can be regarded as a Christian.

The word "disciples" is frequently employed in other cases, besides that of Christ and his followers. We read of John's disciples, and Moses's disciples. A disciple of Moses was one

who believed that God spoke by Moses. A disciple of John was one who believed that his baptism and doctrine were from heaven. A man who thus received Moses as a person through whom God spoke, and who received and obeyed the doctrines taught by Moses, was a true disciple of Moses. Those who received the baptism and doctrine of John, or regarded John as a messenger from God, were true disciples of John. And one who receives Jesus as a teacher come from God, and places himself under his instruction and government, is a true disciple of Jesus; and as the term Christian means a disciple of Christ, every such person is a true Christian."

"I may observe, that as a child is a scholar, or a learner, from the moment that he chooses an individual as his teacher, and enters the school with the intention of learning the lessons there taught, and submitting himself to the authority of the person who teaches; so it is in reference to parties entering the school of Christ, and choosing him for their teacher. They are disciples, scholars, and therefore Christrians, from the moment they make their choice of Jesus as a teacher,—from the moment they begin to study his doctrines with a hearty intention of reducing them to practice It does not require a certain amount of learning or knowledge to make a man a Christian. As in a school there may be a hundred scholars, and no two of them possess the same amount of knowledge, and yet all are scholars—all learners—and all may be equally submissive to the teaching and authority of the master; so in the school of Christ, there may be ten thousand, or ten thousand times ten thousand scholars, who, having entered and received him as their teacher, and heartily placed themselves under his instruction and government, are true disciples, learners, scholars; and yet not two of them have the same amount of knowledge. They may differ endlessly in knowledge or opinion; still, as they have chosen Jesus as their teacher, and placed themselves under his instruction and guidance, they are equally his scholars, or disples; and, as the word Christian is another name for the term disciple, they are from that time true Christians.

I give this statement in opposition to a vast number of false definitions as to what it is that constitutes a man a Christian. We are sometimes told that a man cannot be a Christian unless he believes certain opinions. For example, we are told that a man cannot be a Christian unless he believes in the Trinity; unless he believes in satisfaction to the justice of God by the death of Christ; unless he believes in natural, total, and hereditary depravity, the depravity of every child born into the world. I am wishful to show that these accounts of what constitutes a Christian, are not warranted by Scripture: that on the contrary, the Scriptures give that simple, intelligible, plain definition of the matter which I have just briefly laid before you."

In another part of the debate, when treating of the evidences of Christian character, Mr. B. thus pointedly indicates his views on certain points of doctrine

"In John, chap. 13, and verses 34 and 35, we have these words: 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples.'—How? If ye believe in the Trinity? No. If ye believe in satisfaction to divine justice? No. If ye believe in adult immersion? No. If ye believe in total, hereditary depravity? No. If ye believe in eternal torments? No.' 'By this shall all men know that ye are my disciples, if ye have *love one to another*."

These are unquestionably the views held by Universalists in this country, whether the author acknowledges himself a Universalist or not, and we are happy to know that they are quite extensively prevalent in England, though there are but few that our own denominational name.

We purpose next week to favor our readers with another extract from the same auther, in which he sets forth some very rational as well as scriptural views of the atonement.

REMOVAL.

Br. A. O. Warren, has removed from Smithville Flatts, Chenango Co., N. Y., to Montrose, Pa., and wishes to be addressed accordingly. Br. Warren, will labor in Montrose three fourths of the time.

REMOVAL.

The inconvenient and, in many respects, unpleasant location of our Office, in the place at present occupied by us, has long been a subject of complaint with all who have had occasion to call upon us for the transaction of business. It will therefore, no doubt, be specially gratifying to them to learn that we have taken a lease of the store, No. 3, Astor house. We purpose to take possession early in the ensuing month, of our new location, where we shall be happy to see all of our old friends and patrons and we hope many new ones, and to furnish them with any of our publications, or any works they may desire, as it is our intention to keep as complete an assortment of denominational, Sunday School, and Juvenile works, as can be found in the country.

Address, subsequent to the tenth of March, S. C. Bulkeley & Co., No. 3 Astor House, Barclay-street.

REMOVALS.

Br. H. R. Walworth, late of North Yarmouth, has received and accepted an invitation to take the pastoral charge of the society in East Thomaston, Me. We are pleased to learn that Br. W. has been very successful in his late engagement, and that he is enabled to enter upon his new location under very flattering auspices.

We understand that Rev. R. Breare has resigned the charge of the Universalist Society in Marblehead.

MELANCHOLY DEATH.

The following melancholy announcement, from a Providence correspondent, appears in a late number of the "Trumpet."

"A calamity has befallen us in the sudden disappearance of Capt. John R. Dennis, long a respectable ship-master for this port. He left home on the 2nd inst., to accompany some friends to New York who were to leave for California. At 4 o'clock on Saturday morning he gave his pocket book to Mr. Stephen Colman, and has not since been seen or heard of, though every inquiry has been made. It is the general opinion that he must have fallen, or that he threw himself overboard. He has suffered, for some time, a bewildering oppression in his head, and many circumstances can now be recalled indicative of derangement. He was a man of industry, probity, and justly esteemed. To his family he was much endeared. To his wife, who has for many years been in feeble health, and who has received every attention, his loss is irreparable. He was for many years a member of the First Universalist Society and was always interested in the institutions of religion. The Providence "Daily Journal" justly says, "He was in comfortable circumstances, highly respected, and no cause but insanity can be assigned for his suicide." May God support the bereaved companion, and bless the interesting family of children."

REV. J. H. MOORE.

This Brother, who has been settled for several years in Warren, Mass., has accepted an invitation to settle in South Reading, Mass. He will remove on the first of April. He is a faithful minister and a worthy man.

YUCATAN.—In the late battle between the Indians and Americans, every attempt was made without effect, to bring over the Americans. In the churches in several towns, were found proclamations, written in good English, and addressed to the Americans. In these documents the volunteers are invited to join the Indians, because the government of Yucatan is unable to pay them. The Indians, on the contrary, will remunerate them well and they will be well received by all, especially the women, who, says the proclamation, as an additional inducement, are very pretty.

Miscellaneous Department.

Original.

A CALL.

BY MISS. E. J. ANDREWS.

"There is a peace which passeth understanding,
In the sweet service of Immanuel."—Mrs. J. H. Scott.

Yes! there is peace. Come hither, child of sadness,
Ye who drink deeply of the dregs of sin;
Oh tread no longer in the paths of madness!
Drink of the Fount which purifies within!

Come to the Savior! come with child-like meekness,
And drink instruction from his life of love;
Drink, for no poison mingles in its sweetness,
Drink deeply, and thy soul its worth shall prove.

Oh! heed the call the Master dear hath given;
The pathway where he leads is ever bright;
His precious words receive as truth from heaven,
"My yoke is easy and my burden light."

Then take the yoke! he leads mid pastures green,
And where salvation's pure, still waters flow;
Through all the way one Guiding Star is seen,
And storms and tempests thou shalt never know.

Bethel, Ct.

PICTURES OF MANNERS IN ENGLAND IN THE TIMES OF JAMES II.

BY T. B. MACAULAY.

An early and highly picturesque chapter of Macaulay's History of England, is occupied with "a description of the state in which England was at the time when the crown passed from Charles II. to his brother"—the period at the opening of the work. Commencing with a brilliant picture of the progress of English wealth, the author turns to a view of the condition of things at a particular era, in population, taxation, the army and navy, the support of officials, agricultural and mineral resources, the people of the country and towns, the clergyman, the squire, the manners of the capital, the literature, the science, the general cultivation and intelligence. This is a fine field for the unflagging genius of Macaulay, delighting equally in generalization and detail. These are characteristic passages.—*Literary World.*

The Country Clergy.—"The Clergy were regarded as, on the whole, a plebean class. And, indeed, for one who made the figure of a gentleman, ten were mere menial servants. A large proportion of those divines who had no benefices, or whose benefices were too small to afford a comfortable revenue, lived in the houses of laymen. It had long been evident that this practice tended to degrade the priestly character. Laud had exerted himself to effect a change; and Charles the First had repeatedly issued positive orders that none but men of high rank should presume to keep domestic chaplains. But these injunctions had become obsolete. Indeed, during the domination of the Puritans, many of the ejected ministers of the Church of England could obtain bread and shelter only by attaching themselves to the households of royalist gentlemen; and the habits which had been formed in those times of trouble continued long after the re establishment of monarchy and episcopacy. In the mansions of men of liberal sentiments and cultivated understandings, the chaplain was doubtless treated with urbanity and kindness. His conversation, his literary assistance, his spiritual advice, were considered as an ample return for his food, his lodging and his stipend. But this was not the general feeling of the country gentleman. The coarse and ignorant squire, who thought that it belonged to his dignity to have grace said every day at his table by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite—such was the phrase then in use—might be had for his board, a small garret, and ten pounds a year and might not only perform his own professional functions might not only be always ready in fine weather for bowls, and in rainy weather for shovelboards, but might also save the expenses of a gardner, or of a groom. Sometimes the reverend man nailed up the apricots, and sometimes he curried the coach horse. He cast up the farrier's bills. He walked ten miles with a message or parcel. If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and the carrots; but as soon as the tarts and cheesecakes made their appearance, he quitted his seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded.

Perhaps after some years of service he was presented to a living sufficient to support him; but he often found it neccessary to purchase his preferment by a species of simony, which furnished an inexhaustable subject of pleasantry to three or four generations of scoffers. With his cure he was expected to take a wife. The wife had ordinarily been in the patron's service; and it was well if she was not suspected of standing too high in the patron's favor. Indeed, the nature of the matrimonial connexions which the clergymen of that age were in the habit of forming, is the most certain indication of the place which the order held in the social system. An Oxonian, writing a few months after the death of Charles the Second, complained bitterly, not only that the country attorney and the country apothecary looked down with disdain on the country clergymen, but that one of the lessons most earnestly inculcated on every girl of honorable family was to give no encouragement to a lover in orders, and that, if any young lady forgot this precept, she was almost as much disgraced as by an illicit amour. Clarendon, who assuredly bore no illwill to the Church, mentions it as a sign of the confusion of ranks which the great rebellion had produced, that some damsels of noble families had bestowed themselves on divines. A waiting woman was generally considered as the most suitable helpmate for a parson. Queen Elizabeth, as head of the church, had given what seemed to be a formal sanction to this prejudice, by issuing special orders that no clergyman should presume to marry a servant girl, without the consent of her master or mistress. During several generations accordingly the relations between priests and handmaidens was a theme for endless jest; nor would it be easy to find, in the comedy of the seventeenth century, a single instance of a clergyman who wins a spouse above the rank of a cook. Even so late as the time of George the Second, the keenest of all observers of life and manners, himself a priest remarked that, in a great household, the chaplain was the resource of a lady's maid whose character had been blown upon, and who was therefore forced to give up hopes of catching the steward.

In general the divine who quitted his chaplainship for a benefice and a wife found that he had only exchanged one class of vexations for another. Not one living in fifty enabled the incumbent to bring up a family comfortably. As children multiplied and grew, the household of the priest became more and more beggarly. Holes appeared more and more plainly in the thatch of his persouage and in his single cassock. Often it was only by toiling on his glebe, by feeding swine, and by loading dung carts, that he could obtain daily bread; nor did his

utmost exertions always prevent the bailiffs from taking his concordance and an inkstand in execution. It was a white day on which he was admitted into the kitchen of a great house and regaled by the servants with cold meat and ale. His children were brought up like the children of the neighboring peasantry. His boys followed the plough; and his girls went out to service. Study he found impossible; for the advowson of his living would hardly have sold for a sum sufficient to purchase a good theological library; and he might be considered as unusually lucky if he had ten or twelve dogs eared volumes among the pots and pans on his shelves. Even a keen and strong intellect might be expected to rust in so unfavorable a situation."

THE SQUIRE AT HOME.—"His chief serious employment was the care of his property. He examied samples of grain, handled pigs, and on market days made bargains over a tankard with drovers and hop merchants. His chief pleasures were commonly derived from field sports and from unrefined sensuality. His language and pronunciation were such as we should now expect to hear only from the most ignorant clowns. His oaths, coarse jests, and scurrilous terms of abuse, were uttered with the broadest accent of his province. It was easy to discern, from the first words which he spoke, whether he came from Somersetshire or Yorkshire. He troubled himself little about decorating his abode, and if he attempted decoration, seldom produced anything but deforty. The litter of a farmyard gathered under the windows of his bed chamber, and the cabbages and gooseberrie bushes grew close to his hall door. His table was loaded with coarse plenty, and guests were cordially welcomed to it. But, as the habit of drinking to excess was general in the class to which he belonged, and as his fortune did not enable him to intoxicate large assemblies daily with claret or canary, strong beer was the ordinary beverage. The quanity of beer consumed in those days was indeed enormous. For beer was then to the middle and lower classes, not only all that beer now is, but all that wine, tea, and ardent spirits now are. It was only at great houses, or on great occasions, that foreign drink was placed on the board. The ladies of the house, whose business it had commonly been to cook the repast, retired as soon as the dishes had been devoured, and left the gentlemen to their ale and tobacco. The coarse jollity of the afternoon was often prolonged, till the revellers were laid under the table.

It was very seldom that the country gentlemen caught a glimpse of the great old world; and what he saw of it tended rather to confuse then to enlighten his understanding. His opinions respecting religion, government, foreign countries, and former times, having been derived, not from study, from observation, or from conversation with enlightened companions, but from such traditions as were current in his own small circle, were the opinions of a child. He adhered to them however, with the obstinacy which is generally found in ignorant men, accustomed to be fed with flattery. His animosities were numerous and bitter. He hated Frenchmen and Italians, Scotchmen, and Irishmen, Papists and Presbyterians, Independents and Baptists, Quakers and Jews. Towards London and Londoners he felt an aversion which more than once produced important political effects. His wife and daughter were in tastes and acquirements below a housekeeper or a still-room maid of the present day. They stitched and spun, brewed gooseberry wine, cured marigolds, and made the crust for the venison pastry."

THE SQUIRE IN THE CITY.—"When the lord of the Lincolshire or Shropshire manor appeared in Fleet st., he was easily distinguished from the resident population, as a Turk or a Lascar. His dress, his gait, his accent, the manner in which he stared at the shops, stumbled in the gutters, ran against the porters, and stood under the water-spouts, marked him out as an excellent subject for the swindlers and banterers. Bullies jostled him into the kennel. Hackney coachmen splashed him from head to foot. Thieves explored with perfect security the huge pockets of his horseman's coat while he stood entranced at the splendor of the Lord Mayor's show. Money droppers, sore from the cat's tail, introduced themselves to him, and appeared to him the most honest friendly gentlemen he had ever seen. Painted women, the refuse of Lewkner Lane and Whetstone Park, passed themselves on him for countesses and maids of honor. If he asked his way to St. James his informants sent him to Mile End. If he went into a shop he was instantly discerned to be a fit purchaser of everything that nobody else would buy, of second hand embroidery, copper rings, and watches that would not go. If he rambled into any fashionable coffee house, he became a mark of insolent derision of fops and the grave waggery of templars. Enraged and mortified, he soon returned to his mansion, and there, in the homage of his tenants, and the conversation of his boon companions, found consolation for the vexations and humiliations he had undergone. There he once more felt himself a great man; and he saw nothing above him except when at the assizes he took his seat on the bench near the judge, or when at the muster of militia he saluted the lord lieutenant."

THE COFFEE HOUSE.—"Foreigners remarked that the coffee house was that which especially distinguished London from all other cities; that the coffee house was the Londoner's home and that those who wished to find a gentleman commonly asked, not whether he lived in Fleet street or Chancery Lane, but whether he frequented the Grecian or the Rainbow. Nobody was excluded from these places if he laid down his penny at the bar. Yet every rank and profession, and every shade of religious and political opinion, had its own head quarters. There were houses near St. James' Park where fops congregated, their heads and shoulders covered with black or flaxen wigs, not less ample than those which are now worn by the Chancellor and by the Speaker of the House of Commons. The wig came from Paris; and so did the rest of the fine gentlemen's ornaments, his embroidered coat, his fringed gloves and the tassel which upheld his pantaloons. The conversation was in that dialect which, long after it had ceased to be spoken in fashionable circles, continued in the mouth of Lord Foppington, to excite the mirth of theaters. The atmosphere was like that of a perfumer's shop. Tobacco in any other form than of richly scented snuff was held in abomination. If any clown, ignorant of the usages of the house, called for a pipe, the sneers of the whole assembly and the short answers of the waiters soon convinced him that he had better go somewhere else. Nor, indeed, would he have far to go. For, in general, the coffee rooms reeked with tobacco like a guard room; and strangers sometimes expressed their surprise that so many people should leave their own firesides to sit in the midst of an eternal fog and stench. No where was the smoking more constant than at Will's. That celebrated house, situated between Covent Garden and Bow street, was sacred to public letters. There the talk was about poetical justice and the unities of place and time. There was a faction for Perrault and the moderns, a faction for Boileau and the ancients. One group debated whether Paradise Lost ought not to have been in rhyme. To another an envious poetaster demonstrated that Venice Preserved ought to have been hooted from the stage. Under no roof was a greater variety of figures to be seen, earls in stars and garters, clergymen in cassocks and bands, pert templers, sheepish lads from the Univer-

sities, translators and index makers and ragged coats of frieze. The great press was to get near the chair where John Dryden sate. In winter that chair was always in the warmest nook by the fire ; in the summer it always stood in the balcony. To bow to him, and to hear his opinion of Rachine's last tragedy, or Bossou's treatise on epic poetry, was thought a privilege. A pinch from his snuff box was an honor sufficient to turn the head of a young enthusiast. There were coffee houses where the first medical men might be consulted. Doctor John Radcliffe, who in the year 1685, rose to the largest practise in London, came daily, when the Exchange was full, from his house in Bow street, then a fashionable part of the capital, to Garraway's and was to be found surrounded by surgeons and apothecaries, at a table. There were particular puritan coffee houses, where no oath was heard, and where lank-haired men discussed election and reprobation through their noses ; Jew coffee houses, where dark eyed money changers from Venice and from Amsterdam greeted each other ; and Popish coffee houses, where, as good Protestants believed, Jesuites planned over their cups, another great fire, and cast silver bullets to shoot the king."

Youth's Department.

JAMES LUMBARD, EDITOR.

Selected.

THE DYING GIRL'S FAREWELL.

BY MISS J. A. TYSON.

Draw near me, dearest mother,
I feel I'm dying now,
Death's icy hand is on my cheek,
I feel it press my brow.

Oh! many a day I've passed, mother,
In joy and merry mirth,
But now they all have fled away,
Like the fleeting things of earth.

'Tis hard to leave thee, mother,
For thou art old and grey;
And I know not what may be thy lot,
For many a coming day.

Plant flowers above my grave, mother,
And lay me 'neath a tree,
And when the mound is o'er me,
Oh! do not weep for me.

Farewell! Farewell, dear mother,
I cannot longer speak ;
Farewell! Farewell to all my friends,
Oh! do not for me weep.

She spoke no more ; her eyelids closed ;
Fast fleeting sped her breath,
And ere the glorious sun went down,
Her form was cold in death.

MY MOTHER'S VOICE.

My mother's voice! how often creep
Its accents on my lonely hours,
Like healings sent on wings of sleep,
Or dew upon the unconscious flowers.
I might forget her melting prayer,
While pleasure's pulses madly fly ;
But in the still, unbroken air,
Her gentle tones come stealing by—
And years of sin and manhood flee,
And leave me at my mother's knee.

Original.

THE OPENING ADDRESS,

OF THE BIBLE CLASS AT THE 17TH ANNUAL EXHIBITION OF THE ORCHARD-STREET SUNDAY SCHOOL.

BY ADELAIDE L. SCHOONMAKER.

Unto the Oh, Father, would we first raise our feeble efforts to thank thee for all the unnumbered comforts and blessings bestowed upon us during the past year. And sincerely do we thank thee for giving us health which I hope we all prize more than earthly riches, and for again permitting us to meet around thine altar at our annual festival

To our parents, teachers, and friends, would we next show our gratitude for their unwearied attention and affection towards us. To our Superintendents, also, will we give that respect and honor which are due to them. How their hearts must throb with joy at the sight of any improvement in our Sunday School. Our Pastor too has not forgotten us, as his many and frequent visits in our School would indicate. We should, also, thank him for the deep interest he manifests in our welfare. Many and great are the changes wrought in every thing ; but all is under the superintendence of an Allwise Father, whose hand is ever diffusing gifts, and who watches over us so that no deed passes unnoticed, whether good or bad. Ought we not to use every effort to please that Being, by our willingness to obey his commandments. He gave his only Son to die for the salvation of all, and even in his dying hours, while on the cross he prayed, Father forgive them, they know not what they do. Never my friends will we fully appreciate in this world the goodness and compassion of our heavenly Father in that one act. Our former Pastor has been called to mourn the loss of two near and dear children. Death has sped his arrow with unerring aim in the midst of his little band, and we would fain shed a tear of regret upon the recollection of those loved ones. Console their parents, O Lord, and let them not feel too deeply the loss of those they cherished. I know they put their trust in thee, and hope they will find relief. And why should we not all submit to any affliction, when we know it is thy will, and all for our good. Let me now my friends, young though I am, bring your minds to appreciate the goodness and bounty of God. Has he not given us many, many things to promote our happiness and comfort in this world, and above all, has he not given us a religion, which will lead us safely and surely through life, if we act upon the right principles, and at last bring us to the bosom of our Father in Heaven, And now schoolmates, will we promise each other, that through the ensuing year, we will be more attentive to our studies, and try in everything to do right, and then surely will God smile upon us and bless us.

To thee shall annual praises rise,
Our Father and our friend,
Whose daily mercies from the skies
In gentle streams decend ;
In every scene of life, thy care
In every age we see,
And constant as thy favors are
So may our praises be.

A FEW WORDS FOR CHILDREN.

You are made to be kind, generous, and magnanimous. If there is a boy in the school who has a club-foot, don't let him know that you ever saw it. If there is a boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and ask the teacher not to punish him. All the school will show, by their countenances, how much better it is to have a great soul than a great fist.—*Horace Mann.*

LIFE.

A life of duty is the only cheerful life—for all joy springs from the affections; and it is the great law of Nature, that without good deeds, all good affection dies, and the heart becomes utterly desolate. The external world then loses all its beauty; poetry fades away from the earth; for what is poetry, but the reflection of al pure and sweet, all high and holy thoughts?

"SISTER, SISTER, TAKE THIS FLOWER."—Is the title of a piece of new music. It describes the parting of two sisters, each giving flowers to each other as a token of remembrance. There is one beautiful thought in the last two lines of the following verse:

Oh! shake not off your pearl of dew,
It dropp'd from Nature's purest spring;
Upon that flower it fell for you,
And sure 'twill Heaven's own blessing bring,
For know, dear sister, ere we part,
That that same pearl—so pure so clear—
It was a dew-drop of the heart,
It was a parting sister's tear."

CHILDREN.

The habits of children prove that occupation is of necessity with most of them. They love to be busy, even about nothing, still more to be usefully employed. With some children, it is a strongly developed physical necessity, and if not turned to good account, will be productive of positive evil, thus verrifying the old adage, that "Idleness is the mother of mischief." Children should be encouraged, or if independently disclined, compelled to perform for themselves every little office relative to their toilet, which they are capable of performing. They should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible, fitting them alike to make good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them.

SCHOLARS.

No one can be made a scholar; almost all persons can make themselves scholars. The person who in youth learns to exercise his own powers of mind is sure to turn out a scholar, and a useful practical man, if he lives to the middle period of life. If he does not learn to think for himself, as well as to read books and receive facts from others, he will never become really learned. Who ever heard of a scholar made by lectures, or by teachers in any form? Has not every scholar who has yet appeared in the world, become such by his own efforts—by personal application—by the patient and persevering use of the machinery within him? Who ever heard of a hereditary learning, or of ideas manufactured like cotton cloth—by steam or water power.

Agricultural Department.

TO CURE PORK AND HAMS.

A correspondent gives the following for the curing these important productions of the farmer, in the Dollar Newspaper.

After the pork is dressed and had suitable time to cool, lay it on a clean bench or block for cutting, take particular care to cut in pieces of nearly equal size, (if your family is small,) let each piece be small, say 1 1-2 or 2 lbs., save out the hams and shoulders (and sometimes the chops) for smoking, first sprinkle coarse salt of the best kind, that which is white and clean, in the bottom of the barrel then lay the pieces of pork in, snug and tight, and so on alternately, a layer of salt and a layer of pork. Put no water or brine in at all, at first. After this part is attended to, take for each pair of hams, 1 oz. saltpetre and 1 pint of molasses, put it together in a tin basin, or something of the kind, put it on the fire till it boils, then rub the molasses and saltpetre on the hams with your hand, as hot as you can possibly bear to do so, then put the hams in a pickling tub, let them lay about twenty-four hours, then make a brine of clean salt and pure water, sufficiently strong to bear up an egg, scum off the filth as it rises to the top while boiling, then take it from the fire, let it get sufficiently cool so it will not scald the hams, then pour it on. Let the hams remain in this two weeks, taking particular care to turn them over every day; at the end of two weeks take them out, hang them up, let them drain a little, then put them in for smoking. After the hams are out, take the pickle or brine which they had been in, scald it over, scum it off, let it cool, then pour it on the pork which, with the brine already made by it will be sufficient.

ON THE CARE OF CATTLE.

No partition should be placed between them and the "barn floor"—no obstruction to their breathing in front—open doors at some distance from the cattle.

BONE DISORDER IN COWS.

Is owing to the exhaustion of the phosphate of lime or bone earth, from the soil. The remedy for the disease is bone meal—for the soil, bone manure. It is for this that the English have imported bones, even from the battlefields. Twenty gallons of milk contain an ounce of phosphate of lime.

INDIAN CORN.

Has less nutritious matter than wheat, oats or barley, but much more than rice or potatoes—has more fatty matter than either. One pound of meal will take up 8 1-2 quarts of water.

FOREST TREES, for transplanting, are sold in England for $1,50 to $7,50 per 1000, i. e. Mountain Ash, at $4.

BONES.—Let farmers preserve every splinter, as one pound of dust contains as much phosphoric acid as 100 lbs. of wheat.

ORCHARDS should not be cropped with wheat. Horned cattle should not be admitted. Manure that kills the grass sod is best—spreading it at some distance from the tree. The best location is by walls and fences—a row of trees is no encumbrance around a garden lot.

CRANBERRIES can be raised in a common garden, prepared with sand and peat, kept moist—protected in winter—and the vines transplanted from near the highlands.

NOTICE.

At the last session of the Mohawk River Association of Universalists, a vote was passed that the Standing Clerk of said Association, call the attention of the several Societies within its limits, to the following resolutions, as found in the minutes of said session:

Resolved, That the Standing Clerk of this Association be requested to publish, or cause to be published, in the Magazine and Advocate, at the proper time, a notice, requesting all the Societies and friends, where they have stated preaching, within the bounds of this Association, to take up, annually, in the month of January, a collection for defraying the expenses of delegates from this Association to the State Convention. It was furthermore resolved, that said collection be transferred to D. Brayton, or J. D. Hicks, who are authorized to receive the same, and to pay to each delegate of said Association, who shall attend the State Convention, six cents per mile on the usual routes from their houses to the Convention.

Now, brethren, as the State Convention does not meet till May, you have sufficient time to rightly attend to this matter. It is hoped that it will not be passed by unheeded. Attend to it the first opportunity.

St. Johnsville, Feb. 2d, 1849 J. D. HICKS, Standing Clerk.

NOTICE.

Br. J. A. Bartlett has removed to Fly Creek, three miles from Cooperstown. He still preaches half the time with the 1st Universalist Society in Otsego, and has engaged with the Richfield Spring society the other portion. His Post Office address is still Cooperstown.

UNIVERSALIST UNION TEACHERS' SOCIETY.

The regular monthly meeting of this society will be held in the Fourth street Church, on Monday evening next, February 26th, at 7 1-2 o'clock. Subject for consideration—"Do the Scriptures teach the doctrine of Retribution after death?" S. H. VREELAND MOORE, Cor. Secr'y.

CONFERENCE.

There will be a Conference of the Cayuga Association, held in Scipio, the 28th of February, and March 1st, (Wednesday and Thursday). Let there be a full attendance of ministering brethren, laymen, and friends from abroad. We always have good, spirited meetings at Scipio. J. H. PEEBLES, Standing Clerk.

CARD.

The Rev. J. A. Bartlett and Wife, return their hearty thanks to their friends in Cooperstown for donations to the amount of seventy dollars; and also for all their kindness to them during their residonce in that village, and pray that God may bless them with all spiritual blessings in Christ Jesus. J. A. BARTLETT.

Fly Creek, Feb., 1849. E. F. BARTLETT.

CARD.

The Rev. J. A. Bartlett and Wife, return their heartfelt thanks to their friends at Fly Creek and vicinity, for donations to the amount of eighty dollars, and also for every mark of esteem and affection receeived from them since they removed to this State. May God in his mercy feed them with heavenly knowledge. J. A. BARTLETT.

Fly Creek, Feb. 1849. E. F. BARTLETT.

CONFERENCE.

There will be a Conference of the Alleghany Association of Universalists, in the village of Buttsville, town of Belfast, Alleghany co., N, Y., on Wednesday and Thursday, the last of the present and first day of next month. The ministers within the Association will be expected without fail, and others who can, are invited to attend.

B. HUNT, Standing Clerk.

Guardian and Sentinel please copy.

RELIGIOUS NOTICES.

The Tenth Lecture on Europe will be given in the Bleecker-street Church to-morrow evening. Subject, FRANCE.

Br. Bulkeley will preach in New Haven, next Sunday (to-morrow), at the usual hours of service.

Br. S. J Hillyer will preach in Portchester, N. Y., first Sunday in March, and evenings as follows: Mile Square, March 2d; Rye, 3d; Mamaroeck, 4th; Poundridge, 5th; Vista, 6th.

MARRIAGES.

In Wyalusing, Pa., Oct. 4th, 1848, by the Rev. S. J Gibson, Mr. U Stone, to Miss Theresa Homet.

In Sheshequin, Oct. 25th, by the same, Mr. Lewis Decker, to Miss Betsey T. Williams.

In Shesequin, Nov. 17th, by the same, Mr. Hiram Russel, to Miss Lucy L. Clafflen.

In Litchfield, Nov. 29th, by the same, Mr. Joseph Kinney, to Miss Charlotte White.

In Sheshequin, Jan. 31st, 1849, by the same, Mr. Oscar S. Smith, of Bath, N Y., to Miss Elvira Fisk, of the former place.

In Buffalo, on the 6th inst., by Rev. S. R. Smith, Mr. Warren Wire, to Miss Elizabeth Zimmerman, both of Tonawanda.

At Smithville Flats, Dec. 25, by Rev. O. A. Warren, Mr. Adam Patridge, of New York City, to Miss Melissa Underwood, of Jaffey, N. H.

At the same place, by the same, Feb 4th, Mr. Charles P. Tarbell, to Miss M. Matilda Tillotson, both of Smithville.

DEATHS.

In Litchfield, Jan. 6th, 1849, Fanny, wife of Mr. Silas Hamilton, aged 73.

In Eagle, Allegany co., Dec. 5th, 1848, Ransom, infant son of George and Margaret Dutton, aged 5 months and 18 days.

In Rushford, Jan. 27th, 1849, Ann Eliza Kendall, aged 14 years and 7 months.

New-York Cattle Market....Tuesday, Feb. 13.

At market 1,090 Beef Cattle, (500 Southern, remainder this State,) 80 Cows and Calves, and 2,200 Sheep and Lambs.

BEEF CATTLE.—The market has been rather dull during the week, and though the number on sale was considerably below the week previous, we cannot alter the prices then current. The sales were mostly $6 to $3,50, as in quality. It is probable there was about 200 head left over.

COWS AND CALVES—Sold at from $23 50 to $32a$45. 20 left over.

SHEEP AND LAMBS—At $1 75 to $5 50a6 25, as in quality. Left over 300.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$5 50a6 00	Beef, mess, per. bbl.	11 50a11 75
Wheat, Genesee, bush.,	1 20	" Prime, "	$7 50a8 25
" Western, "	1 00a1 08	Lard, per lb.,	6 1-2a7
Indian Meal, per bbl.,	2 88	Cheese, "	7 1-4a7 3-4
Corn, round, per bush.,	62a73	Butter, Orange Co. dairy,	20a22
" mixed, "	60a61	" Western "	16a18
" New Orleans, "	60	" Ohio Common,	11a12
Rye, "	65	Salt, Turks' Island, bush.,	21
Oats, "	26a36	" L'pool grnd, sack,	1 02a1 05
Pork, Mess, per bbl.,	1325a13 50	" " fine, "	1 20a1 35
' Prime, "	12 62a$12 75	Wool, pulled and fleece,	23 a 36

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	59a62	Timothy Seed, tierce,	17a18
Hops, per lb.,	9a10	Clover " per lb.,	6a6 3-4
Feathers, live American,	30a35	Flax, rough, in bulk, per bushel,	1 20a1 22
Flax, per lb.,	9		